

# Christian Education

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### AMERICAN EDUCATION WEEK

The sixth annual observance of "American Education Week" takes place throughout the country November 7-13. We cordially join with good citizens who are planning to emphasize the values of sound education during this period. It is hoped that this entire issue may be of service in connection with "American Education Week," and that the article on "Religion and the Public Schools" and the testimony on the Christian college may be of special significance in this connection.—*Editors.*

# Christian Education

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## EDITORIAL

### *Christian Education Week in Chicago*

The next annual meetings of the Council of Church Boards of Education, the Association of American Colleges and affiliated organizations, will be held in Chicago the week of January 10-15, 1927. The second week in January, therefore, becomes the sixteenth "Christian Education Week" that the Council has promoted.

The Council of Church Boards of Education meets on Monday and Tuesday, January 10 and 11, at the Chicago Beach Hotel; the church educational associations and societies will meet Wednesday, the 12th, and Thursday forenoon, the 13th, their respective meeting places to be announced later. On Thursday afternoon there will be a joint mass meeting on Christian education at the Congress Hotel under the auspices of the Council of Church Boards of Education, in which all organizations are invited to unite.

The Association of American Colleges has its opening session in connection with the annual banquet at the Congress Hotel Thursday evening, January 13, and continues in session until noon, Saturday, the 15th. Detailed programs will appear in the December issue of CHRISTIAN EDUCATION.

### *Bequest Week*

*The Equitable Life Assurance Society is now planning for a "Bequest Week," December 13-18, 1926, during which period their entire organization will present their plans of insurance in behalf of educational, religious and other philanthropic agencies. It is believed they will make 100,000 contacts that week. Dr. John A. Stevenson, Vice-President of the Equitable, who may be*

*addressed at the headquarters office, 393 Seventh Avenue, New York City, offers further information to any who may desire it. No doubt the plan will be taken up by other Life Insurance Companies also. This is an interesting development in the Campaign of Perseverance.*

#### *Why not Teach the Bible?*

There is cumulative evidence that the responsibility for the teaching of the Bible to the young people of this country rests most heavily upon those who are guiding our elementary and secondary education. The colleges have repeatedly testified that they were willing to accept preliminary work in Bible, provided it was well done, as part of the admission requirements.

In a study of this subject made in the Council office last year there was the remarkable phenomenon of almost 100 per cent. perfect returns from the colleges and universities, and nearly all of them replied in the affirmative. The colleges should not be asked to do A B C work in the Bible. It must not be forgotten they are colleges. Our young people need an underpinning of Bible study during their pre-college years and if this is offered them, there must be the most cordial relationship between the public schools and the churches. Christian educational statesmanship requires a long view and careful preparation. It is with this fact in view that we venture to include in this issue a discussion of religion and the public schools.

If some of our leaders in Christian education are disposed to ignore these relationships, it is certainly most reassuring to note the attitude of public school men. Dr. A. E. Winship, the brilliant editor of the *Journal of Education*, referring to a beautifully edited booklet entitled, "American Citizenship Readings" has reminded us that—

The school must preserve American citizenship, and the great problem of the school is the creation of intellectual morale that is both culture and character. The Bible is the best literature and the most inspiring moral tonic. It has conserved civilization and has created the noblest citizenship.

Superintendent Randall J. Condon, of the Cincinnati Public Schools and President of the Department of Superintendence of the National Education Association, says:



Teach science, but always as the handmaid to religion, to reveal how the spirit of God created the world and set the stars in their courses, in accordance with eternal laws that He Himself had ordained.

Teach that which gives intelligence, skill; but forget not soul culture, for out of this comes the more abundant life, bringing forth the fruits of the spirit.

The product of the schools must be measured in terms of character and citizenship. We look back from this universe over the course which as a nation we have come and we look ahead to the future and we know that America shall be only that which the schools make possible. The hope of the world is in America, and its ideals of liberty and justice. The hope of America is in its schools and in their ability to interpret the ideals of America and to make them safe for the future.

George Washington remarked, "It is impossible to govern the world without the Bible," and the spiritual temperature of America must have risen perceptibly, when its present Chief Executive frankly said to a friend: "It would be very difficult for me to conceive of anyone being able to administer the duties of a great office like the presidency without a belief in the guidance of the Divine Providence."

#### *A Chapter in Pessimism*

*Dr. G. Stanley Hall:* Not since the fall of the Roman Empire, or at least since the Thirty Years War, which swept away one-third of the population of Europe, has the Western World faced so many troubles as at present.

*The Literary Review:* The plain truth is that as a civilization we are less sure of where we are going, where we want to go, how and for what we wish to live, than at any intelligent period of which we have full record.

*Dean Inge:* We are witnessing the suicide of a social order, and our descendants will marvel at our madness.

*George Santayana:* Civilization is perhaps approaching one of those long winters that overtake it from time to time.

*Lord Grey:* Recent events have shown us with horrid clearness Europe sliding surely, though it may appear slowly, toward the abyss.

*H. G. Wells:* Destruction is not threatening civilization; it is happening to civilization before our eyes. The ship of civilization is not going to sink in five years' time or in fifty years' time. It is sinking now.

*Sir Auckland Geddes:* In Europe we know that an age is dying. Here in America it would be easy to miss the signs of the coming change, but I have little doubt that it will come.

*Francis Gribble:* The historian of the future will write that, some time in the early part of the twentieth century, the last and most highly organized of the world's civilizations deliberately committed suicide.

*Benjamin Kidd:* The civilization of the West is as yet scarcely more than glorified savagery.

*President Butler:* And, gentlemen, do not forget that it is perfectly possible to destroy civilization. Civilization has been destroyed before, and it has taken a thousand years to repair the damage done in a generation or two.

*Professor McDougall:* As I watch the American nation speeding gaily, with invincible optimism, down the road to destruction, I seem to be contemplating the greatest tragedy in the history of mankind.

### *A Chapter in Optimism*

*Train up a child in the way he should go, and when he is old he will not depart from it.*

*Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you.*

*And I, if I be lifted up, will draw all men unto me.*

*Gustavus Adolphus:* A casual observer will, I think, be tempted to believe that the characteristics of our epoch are mere disruption and discord. In despair he may even be led to believe that there is hardly any tendency for betterment. I believe he is mistaken. Our epoch has a deep undercurrent of longing for unity and cooperation. The feeling may be latent in many quarters, yet it exists as surely as the fact that hope and idealism will never entirely lose their hold over human beings.

*Stresemann*: The most durable foundation of things is a policy inspired by mutual understanding and mutual respect between peoples. . . . The German Government will wholeheartedly devote itself to the task of the League of Nations.

*Briand*: No more war! No more shall we resort to brutal and sanguinary methods of settling our disputes, even though differences between us still exist. Henceforth it will be for the judge to declare the law. Away with rifles, machine guns, cannon! Clear the way for conciliation, arbitration, peace!

*Jacob Gould Schurman*: The vision entertained by the German and French industrialists and political leaders is justified. Already there are evidences of good results of the new entente, and it promises much more for the future.

*Calvin Coolidge*: It would be very difficult for me to conceive of anyone being able to administer the duties of a great office like the presidency without a belief in the guidance of the Divine Providence. Unless the president is sustained by an abiding faith in a Divine Power which is working for the good of humanity, I cannot understand how he would have the courage to attempt to meet the various problems that constantly pour in upon him from all parts of the earth.

*Glenn Frank*: I believe that we shall inevitably enter a new dark age, a period in which civilized values will go into decline and the race be thrust back into the precarious existence of its primitive ancestors, *unless we begin with a decent promptness to remove the legitimate grounds for these fears.*

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### *The Church Boards of Education*

Method—*Line upon line, precept upon precept; here a little, there a little.*

*William S. Bovard* (Methodist Episcopal): The unity of the whole educational process is getting into the consciousness of the church. The human factor is seen to be the determining factor. All truth must get itself personalized. The school is the method and agency by which truth is to be made vital in personality. The school offers economic prosperity a chance to spiritualize itself by transmitting money values into immortal worth.

*George R. Baker* (Baptist, Northern Convention): The most encouraging feature of the work of the Board of Education is the growing interest through the whole constituency in the university pastor work. Our people are proving their loyalty also to our own institutions. A recent canvass shows that twenty-four of these are in the field now for \$10,620,000 and have secured in pledges more than \$6,500,000. This is exclusive of the campaign for \$17,000,000 for The University of Chicago.

*Henry H. Sweets* (Presbyterian U. S.): The most encouraging feature of the work of Christian education of the Presbyterian Church in the United States (South) is the completion of so many campaigns for endowment and equipment, the enlarged enrollment and the more thoroughly trained teachers that have recently been added to the faculties. We have a long way to go before we reach perfection, but these institutions are now in the hearts of our people and by gifts and legacies they are going to be more firmly established. The members of the Presbyterian Church of the South appreciate as never before the serious responsibility that rests upon them for developing a trained, spiritual leadership.

*William A. Harper* (Christian): The most hopeful thing in the immediate future for the Board of Christian Education of the Christian Church is the evident desire on the part of our educational leaders for a comprehensive, scientific survey of our institutions of higher learning, together with recommendations for the future of these institutions. This matter has been advocated for some time by our leaders and it is now, we hope, about to take final form. An outside agency will, of course, be employed to make the survey.

Perhaps, also, I should mention in this connection the growing satisfaction of the church with the unified program of Christian education adopted in October, 1922. The Board of Christian Education, charged with this unified program, stated that it would take twenty years, even measurably, to achieve success in their project. They have had four years of experience in the effort to coordinate, correlate, and integrate all the forces and agencies of Christian education in the Christian Church. They are themselves satisfied that progress has been made and the judicial verdict of the church coincides with this conclusion on the part of the Board.

*Willard Dayton Brown* (Reformed Church in America): In the two fields in which this Board functions, Ministerial Training, Aid, and Recruiting, and Relations with our Colleges and Seminaries, some features are outstanding. Our seminaries report a considerable increase in enrollment. A high type of student is offering himself for the ministry. The colleges are struggling with the problems arising from the fact that student enrollment is altogether too large for the facilities of the institutions.

*Dora K. Degen* (Seventh Day Baptist): In our work we find reason for encouragement in the increasing enrollment in all our colleges, in the campaigns being carried on for better equipment and larger salaries, and in the growing interest in religious education and the enlarged opportunities for it.

*William Chalmers Covert* (Presbyterian, U. S. A.): The most interesting thing in our Board just now is the response being given to a comprehensive age-group program of religious education off the press just a year ago. It was organized for the young people from eighteen to twenty-three years of age, and is an honest effort to meet the educational needs of our young people in four particular realms, namely: worship, instruction, social service, and recreation. We are hoping to take advantage of the best scientific principles in making this approach to our children and young people through the age-group programs of which this is the first.

*Herbert W. Gates* (Congregational): Young People's Summer Conferences for the discovery and training of leadership are increasing both in quantity and quality, thirty-five held this summer with about five thousand enrollments. Hearty commendation is coming from pastors all over the country who have seen the impetus that has come into their church work through the young people who return from these conferences with fresh inspiration and with practical ideas which they can help to carry out. The work of our student pastors in the various colleges and universities of the land is increasingly successful. It is impossible to overestimate the service rendered by these men who can aid students in meeting the perplexing problems that arise in their attempts to adjust religious convictions and the facts of science.

*John W. Suter, Jr.* (Protestant Episcopal): I would say off-hand that the most helpful things in our work at the

moment are:—(a) The rising tide of interest in Adult Education; (b) The increasing willingness of people to train themselves for leadership in Religious Education; (c) The gradual adoption by Sunday Schools of the freer educational methods of today, *e.g.*, the project principle.

*Charles S. Bauslin* (United Lutheran): The one big thing our Board is undertaking for the present and immediate future is a survey of our entire educational program by professors of Teachers College, Columbia University.

*John S. Noffsinger* (Brethren): The most hopeful thing in our work is to see the very definite and sound progress which has been and is now being made by our colleges along financial, academic and spiritual lines, due in a large measure, we believe, to such organizations as the Council of Church Boards of Education, which have been instruments to provoke our people "unto good works."

*F. W. Stephenson* (Methodist Protestant): Hopeful things in our work are continued annual increase in the enrollment of our colleges, especially of Methodist Protestant young people; loyal conference support of our college financial campaigns.

*W. O. Mendenhall* (Friends): The feature of the work among the Friends' colleges which appeals to me most at the present time is the progress which is being made in the field of orientation courses for freshmen, which are being pushed forward to correlation courses extending through more than one year. The purpose of these correlation courses is to give unity to the curriculum and to place in the center as a *motif* Christian ideals.

*H. O. Pritchard* (Disciples): There are three very encouraging phases of our work. The first is the educational survey which we are making of our institutions of learning. It will be completed within the next few months and I believe will constitute a genuine contribution to the whole subject of Christian education. The second, which goes along with the survey, is the securing of funds in the way of endowments and betterments that are to make these institutions of learning educationally efficient. A total of approximately ten millions of dollars has been secured in the past two years. A third encouraging feature is the rising tide of interest in education in general and Christian education



in particular. I believe that this third phenomenon constitutes the outstanding development in the spiritual and intellectual life of the Disciples of Christ during recent years.

*William E. Schell* (United Brethren): The most hopeful feature of the educational work of the United Brethren Church at the present time is the growing conception and appreciation of the importance of education under Christian auspices and influences. The logical concomitants of this enlarging conception are a constantly increasing attendance at our church schools, lengthening rosters of students for ministerial and missionary service, and an easier route to the interest and contributions of our people. We are in the early morning of the day of Christian education.

*John E. Bradford* (United Presbyterian): The most encouraging fact that I have to report is the action taken by our last General Assembly relative to the increased participation of the Board of Education in the General Budget of the church. As a result of this action, a program is now being formulated for the continuance of a greatly increased support and for a unified campaign for such capital funds as will be required by the institutions prior to 1930.

#### *The Council and the Tax-Supported Universities*

The statement here presented on the relationship of the Council and the Church Boards of Education to the work in the universities was drawn with a view of presenting in a short formula the present program of operations and aspirations for the future. At the meeting of the University Committee held in New York on September 23 this statement was approved by unanimous vote of the Committee, all members but two being present. It is not presented here as "official" or "authoritative" but with a view to its consideration at the next Annual Meeting of the Council.

The Council of Church Boards of Education, for its work in the tax-supported universities, is committed to the following principles:

*I. Institutional Centrality.* It is taken for granted that the institution is profoundly interested in the moral and religious welfare of all its members and that, insofar as is feasible, it should hold a central place in the formulation of

plans. The purpose of the Council is to assist the institution in fundamental work.

II. *Inclusiveness.* The ideal for which the Council stands is that of thoroughgoing inclusiveness of faculty and students. Any general plan adopted should comprehend both men and women, and should leave the way open when the opportunity is ripe for the cooperation of all religious groups. The Council stands for cooperation on an interdenominational and interracial basis.

III. *Experimentation.* The Council has not a "cut and dried" plan which it is attempting to foist upon the institutions from "above" or "without." Every situation should have individual study by representatives of the interests concerned, and the plan adopted should be indigenous to the life of the community.

IV. *Conservation.* The Council believes in utilizing to the fullest extent any and all agencies which are helpfully functioning on the campus. The agency of primacy must always be a functioning agency. In no case can successful religious work be carried on in alienation from the church.

V. *Comprehensive Programs.* The Council stands both for inspirational and educational programs. It emphasizes the pastoral, the teaching, and the social approach to religious problems.

VI. *The Power of Personality.* The Council recognizes the power of educational and religious personalities, and believes the solution of the religious problems will depend largely on the type of faculty members selected by the institution, and religious leaders by the affiliated agencies. The ideal is indefinite tenure for large men.

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*Protestantism cannot stand helpless before the tremendous social forces and organizations it has built, lamenting that its children have turned traitor to religion. It must and it will Christianize the State, infuse industrial, commercial and international relationships with the compassion and the justice of its living Lord, and make education's contribution to civilization a moral and spiritual as well as an intellectual equipment. In these tasks we are one. In the doing of them our differences will disappear.—S. Parkes Cadman.*



## RELIGION AND THE PUBLIC SCHOOLS

ROBERT L. KELLY

The discussion of this question presupposes a theory of the nature of the state, of education, and of religion.

## PART I

*The Nature of the State*

The Preamble to the American Constitution sets forth in general terms the function of the state. Its culminating purpose is that the blessings of liberty may be guaranteed to ourselves and our posterity. Coterminously with the adoption of the Constitution, the Ordinance of 1787, destined to become a charter for one of the richest and most populous sections of our country, and one in which the public schools should attain unfettered development, stipulated that "religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." Just as religion is explicitly named in the Ordinance, it is no less certainly implied in the Preamble, for a state would be strangely oblivious to the lessons of history which would aspire to the blessings of liberty and the happiness of mankind and assume an uncordial attitude toward the beneficent influences of religion.

The Declaration of Independence "submitted facts to a candid world," appealed "to the Supreme Judge of the World for the rectitude of our intentions," and "with a firm reliance on the protection of Divine Providence" the signers "mutually pledged to each other our lives, our fortunes and our sacred honor." The Government of the United States has never despised or ignored either the appeal to history or the appeal to the Supreme Judge of the World.

*The Nature of Education*

John Dewey defines education as a "process of living and not a preparation for future living." By this he does not mean that present living does not prepare for future living; he means that the process of education concerns itself primarily here and now

with the life of him who is being educated. To the same effect is the assertion of Professor Thorndike that "no clear boundary separates a man's education from the rest of his life. In the broadest sense his education is his life." While these standard definitions make no reference to religion, they open the way for all of life's experience and they are, in content, strangely like the declaration of Jesus, "I came that you might have life and have it more abundantly." One is constrained to remark that Jesus said it first, and said it more effectively. To Dewey and Thorndike education is life. To Jesus the son of man, education is life; to Jesus the son of God, religion is life, and he came into the world to bring it to men.

### *The Nature of Religion*

Jesus describes the area in which both religion and education operate. He shows that religion is part and parcel of the fiber of our being. We have learned that religion is the prime energizer of human endeavor. It sounds the ultimate depths of human personality. It is written in books of wisdom, and it is also written on the fleshly tablets of human hearts. It formulates itself at last into an abiding conviction that there is "a power in the universe not ourselves that makes for righteousness." This conviction, assuming form out of our inarticulate feelings, interpenetrates the life of individuals and groups. As for the children who are in our public schools—of such is the commonwealth which religion comes to establish. The public schools cannot change the nature of the children; it must not deprive them of their inherent capacities, and their age-won heritage. Heaven still lies about us in our infancy. There the children are—what are the public schools going to do about it?

### *The Children and the Public Schools*

The public schools accept the challenge as best they can. They do not attempt to dodge the issue—that is, many public schools do not. They elaborate a program of study, with the nature and personality of the child as the central fact. They do not think of the child merely as budding intellect; not merely as a being endowed with sensations, memories, imaginations. They do not conceive him alone in terms of feelings, hopes and trusts, loves

and hates, jealousies and fears. They do not think of him only as a fine animal: ears and eyes, body and legs. They know he also has impulses, energies, a temper, a will. They can look down through his transparent eyes and see his soul. Every day they see manifestations of his disposition, of his spirit. They are amazed at his potential bigness. They see that as a person he is fearfully and wonderfully made. But they see that he is more than a person. He is an incipient institution. He represents a million years of racial development. He is the product of the formative influences of the home, the church, the school, the community, the state—of civilization. He is a physical, mental, political, religious entity. He has infinite possibilities.

Now, the public schools have to do their best to encompass in their program of education all this complicated life. Only so can they do justice to the child. Only so can they do justice to the state—for the state has a greater stake in this enterprise of public education than the child or his parents have. The schools are not conducted primarily in the interest of subjects—reading, writing, arithmetic, history, language, literature. They are immediately concerned with children. They are less directly concerned with human progress. The schools are among the formative centers of civilization.

### *Religion in the Public Schools*

What then shall the public schools teach and how shall they teach? The answer is—They shall teach children, so as not to let the state decay and civilization dissolve. This means that they shall teach the elements of human living. In the day's work they will present a partial view of many subjects. Let them work out their time-tables, let them develop their formal techniques. But let us recognize, what their enlightened leaders already know, that the spirit of the school is above units and credits and schedules. So long as they teach what is true and good and beautiful, they are teaching within the area of religion. Speaking of the public schools at their best, a great schoolmaster has said:

“We teach religion all day long. We teach it in arithmetic, by accuracy. We teach it in language by learning

to say what we mean—'yea, yea and nay, nay.' We teach it in history by humanity. We teach it in geography by breadth of mind. We teach it in the playground by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things. We teach it by showing the children that we, their elders, are their friends and not their enemies."

The president of the National Education Association for 1925-1926—chosen because she was an expert *teacher*—is authority for the statement that the teacher must hold before her own mental vision, whatever words she may frame it in, this thought—that through every experience, whether it be increase of knowledge, overcoming the difficulty of a stubborn will, leading the child to have better attitudes toward his fellow beings, her chief service to the child is the enlarging of his life purpose that he may glorify God and enjoy him forever. \* \* \* No search for the truth in any subject can fail to give the child vital instruction in right living. We spiritualize every subject of his daily work by inducing right responses to the end of forming right character.

Now, I dare assert that in many of the public schools of America the spirit of religion is already being taught in the classrooms and study rooms, in the assembly halls and laboratories, and on the playgrounds. The situations which daily arise in the "process of living" are being met, under the guidance of highly gifted teachers and in cooperation with the pupils, in terms of the best the ethics of religion has to offer. This is the acme of skilful teaching. To be sure this teaching of religion is usually a by-product, but the greatest possessions of men are acquired as by-products—personality, character, happiness. If these are attained, no matter about the label. And that they are attained in our public schools is true because our teachers as a class are men and women of intelligence, character, conscience. Teaching as a profession demands altruism, develops the spirit of service. No one becomes a teacher to make money or acquire fame or power. Teachers teach because they love children. Most teachers come from homes where the church is held in high esteem; most of them are church members; many of them are active in

church and philanthropic work. Teachers teach what they are more than what they know.

The mythologies of ancient peoples are taught to our children, with an exposition of their ethical and religious significance and meaning. No one can rightly object to the teaching of the ancient virtues—if indeed they be virtues—contributing to the abundant life. We do not value the less wisdom, temperance, courage, obedience, justice, because they are “pagan” virtues, taught to the Greeks by Plato. We know that without the underpinning of these unchanging principles, religion with its graces of faith, hope and love becomes ineffective and ridiculous. But the pagan virtues must not be taught and the Christian graces omitted. Students should have access to the sublime compositions of “sacred literature” and the public schools should lead them to understand the faith of their authors, and increasingly of mankind in the fatherhood of God and the brotherhood of men.

Now, in many public schools in some of our states, in some public schools in all of our states, this is exactly what happens in the daily routine. The Bible may be read daily except where state laws interdict it. The Bible is freely used in some schools as a text-book; in many schools extracts from the Bible are studied in the classes in English literature. To eliminate such teachings as these from the public schools would be to effect a revolution in the curriculum and method of the schools which would be nothing short of a national calamity. How, indeed, can the story of Joan of Arc, of Cromwell, of Abraham Lincoln be told in the history classes and the religious element be emasculated? How can the teachers of English literature present the best in the American and English classics and keep back the fact that the authors, almost without exception, were men of profound religious faith; that their writings are permeated with Biblical imagery. The schools cannot teach Vergil, or Dante, Milton, Hugo or Goethe, and not teach some of the profound conceptions of religion. To separate religion from education, especially in a Christian nation, is to strip education of its crown of glory. Religion can be taught, religion is being taught without sectarianism, as politics is being taught without partisanship. Hundreds of thousands of our public

school children are studying the Constitution of the United States and committing the *Preamble* to memory, and Republicans and Democrats have not yet registered objections. Unfortunately, it is to be admitted that not seldom have religious sects interfered with the teaching of the Bible in the public schools.

### *The Attitude of Public School Leaders*

The conception of public education here all too inadequately set forth is the work of schoolmen, not churchmen. It was the schoolmen who recognized first the peril of what is sometimes called "the secularization" of education, which consisted chiefly in eliminating sectarianism. It was they who saw that divided education was suicidal. You cannot with any knife, how sharp soever divide a child into the "natural" and the "supernatural," the "sacred" and the "secular." Any mother will tell you that the whole child is sacred. Education must nurture the whole child. The underlying philosophy of American education demands as its ideal a complete child in a complete environment. The school wishes to make every contact possible in order to realize this completeness. Today among the sanest advocates of the union of religion and education are public school men who know the processes of the school and measure the product.

President Coolidge may now fairly be listed among the ranks, if not of the pedagogues at least of the educators. He has recently declared:

"We do not need more material development; we need more spiritual development. We do not need more intellectual power; we need more spiritual power. We do not need more knowledge; we need more character. We do not need more government; we need more culture. We do not need more law; we need more religion. We do not need more of the things that are seen; we need more of the things that are unseen."

At their last annual meeting in Washington, the secondary school principals enthusiastically endorsed and rededicated themselves to the ideals he had so successfully summarized. The conception of religious teaching, interpreted in broad terms, as a part of the theory and practice of public education in this country is not the work of the disordered minds of a few fanatics.



*The Separation of Church and State*

At this point the question may be raised as to the legality of this procedure. If such teaching exists as that just set forth, is it not in controvention of the law? Does not the Constitution guarantee the complete separation of church and state? Yet the Supreme Court has failed to declare that the teaching of religion thus defined in the public schools is a violation of this cherished principle!

It is true that there is an impressive array of state constitutional and legislative provisions and of state Supreme Court decisions against—not religious but secretarian instruction, against the appropriation of money to sectarian institutions or for sectarian purposes, against the control of school funds by a religious sect, against religious tests as a condition of admission to schools, against the use of sectarian books, and the requirement of attendance of teachers and students at religious services. In some of the states there are provisions that public schools shall be free from sectarian control and influence; there are even in seven of the states provisions against “religious instruction”—and yet when these provisions are read, it is discovered that they prohibit the *use of public money* for religious worship, exercises or instruction, or to support any sect, Christian denomination or system of religion, or any priest, teacher, minister, or any other religious teacher, or for the support of any place of religious worship, minister of the gospel or teacher of religion.

In one state there is constitutional provision against the teaching of “sectarian or religious tenets,” although the meaning of “tenets” has not been defined. One or two states provide against the wearing of a religious garb in the public schools. In no state is there a provision against the teaching of the *essence* of religion in the public schools.

It is true that in five states—Wisconsin, Illinois, Nebraska, Louisiana, and California—decisions have been given by the courts that the reading of the Bible in the public schools is sectarian instruction, although in nine other states—Ohio, Michigan, Georgia, Iowa, Kansas, Kentucky, Texas, Maine, and Massachusetts—decisions have been handed down that the reading

of the Bible in the public schools is *not* sectarian instruction. In most of the states there is absence of legislation on the subject. In one or two states decisions have been rendered that the granting of credit in public schools for Bible study is illegal because the Bible is a sectarian book.

In the recent decision in the White Plains, New York, case, Justice Staley said:

"The mere excusing of pupils at the volition of their parents for a half hour period each week to attend religious instruction outside the school and at places unrelated to school activities, in the free exercise and enjoyment of their religious profession, does not constitute the use of public property, credit, or money in aid of any institution of learning under the control of any religious denomination.

"The thing prohibited by the Constitution is the use of public property and money for the designated purpose, and where there is no such use, there is no basis for just claim of Constitutional violation."

Discussing whether the Compulsory Education Law and the duty of the state commissioner of education to enforce it prevents the voluntary action of parents and the action based upon this of a school board in permitting absence during school hours for religious instruction, Justice Staley lays down these propositions as having been legally established:

That the right of the parent to direct the training and nurture of the child is a fundamental right;

That the obligations of citizenship require the promotion of a spirit of patriotic and civic service and the fostering in children of moral as well as intellectual qualities;

That the religious conscience, conviction and accountability, are the least dispensable foundations for good citizenship and real patriotism;

That moral growth and intellectual growth go hand in hand to make the essential elements of character and good citizenship;

That the right of the state to enforce school attendance does not mean that the mental and moral development of all children must be limited to a common mold, and that all children must be standardized;

That the regulation does not create a union between church and state, or teach any sectarianism in the schools,



or invade the religious freedom or conscience of any individual.

There is an abundance of expert educational opinion as well as expert common sense to corroborate Justice Staley's conclusions. So long as the schools honestly aspire to teach all the truth, so long true religion will not be entirely neglected. We have made vast investments in the public schools. They are accomplishing great things. We expect much more from them.

## PART II

### *Religious Education the First Responsibility of the Churches*

We know that the public schools are the public schools. They have the frailties common to other democratic institutions. They can not do everything, including what other agencies have failed to do. And it must be confessed that no agencies are now adequately teaching religion. Neither the homes nor the churches are doing it even to the children within their spheres of influence. Besides, there are millions of American children practically ignorant of home life and entirely untouched by the ministrations of the churches. It is not the first business of the public schools to teach religion. If the schools must teach that which is true, beautiful and good, the churches must teach that which is good, and beautiful and true. It is a question of emphasis, but it is pre-eminently the business of the churches and the homes which they represent to teach religion. That is why the churches were brought into the world; that is their primary and stupendous task. If they fail, if they keep on failing, religion as the dominant force for righteousness may vanish from the earth. The religion of the schools is usually, by necessity, of the inarticulate type which must be made articulate by the churches and harnessed to the tasks of life. Often, the schools only release religious impulses and raise religious questions. The churches must assist in transforming these impulses into character, and must answer these questions.

No more authoritative or forceful presentation of the responsibility of those who nurture children has been made than that in the famous Oregon case in which the Supreme Court of the United States, by the unanimous vote of its members, asserted:

"The child is not the mere creature of the state: those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

These learned jurists are divided in opinion on many questions that come before them; they are a unit in placing the chief responsibility where it belongs in the matter of religious education. Nor is there a more hopeful guarantee of the stability of our American life than that so many of the churches and so many of our citizens are becoming awake to the peril that threatens our country if the churches do not assume responsibility for the religious instruction of our children. The United States Bureau of Education has recently issued lists of more than a hundred constructive books and articles on phases of this question.

It would be difficult to overstate the responsibility of the home and the church for religious education. The greatest agency for the promotion of religious education is the mother's knee. The most far-reaching influences in the life of the child are the pre-school influences. With rare insight the American Association of University Women is making studies of the formative forces operating within and upon the child during the pre-school period. There are economic, ethical, and biological reasons for preserving the home. The leaders of public education are thoroughly awake to this fact. It is because of this that parent-teachers' associations are multiplying in number and influence, and that "visiting teachers" are acquainting themselves with the environmental and hereditary circumstances that are constantly thwarting or encouraging the child's efforts and evoking his emotional and volitional reactions. Less and less do the schools cling to the rigidity of the school day and the stiff and formal methods of conducting classes, or to uniformity of procedure in the handling of the curriculum material. More and more do they seek cooperative contacts, so that the total impingement of stimuli on the child's life shall be wholesome and helpful. The school and the church must work together here for the good of the oncoming generation.

For our American homes and churches are in the vortex of an increasingly complex life. In many places the homes are de-

teriorating and the churches everywhere are facing new, unexpected and infinitely complicated social situations. Neither the homes nor the churches, nor both together, are entirely responsible for the recent developments in American life. They do not control immigration nor migration to urban centers, nor housing conditions, nor methods of transportation, nor popular amusements, nor love-making, nor divorce courts—why attempt to catalogue the possible alibis which the homes and the churches might be tempted to cite? The facts are that all of us together are responsible for the neglect in religious education, and the solution of our ills will be found by all agencies of human betterment working each in its own way on what appears to be an impossible task. Only as we have community of interest in this profound problem of American civilization will we be able to develop sufficient social intelligence and moral imagination to find our way out. There are many complex and illusive factors which we have not yet even discussed. One thing is certain, we must preserve the richest values of childhood, and to do this there must be goodwill among all good people; the homes and churches and the schools must face the situation and exert themselves to significant effort for its improvement.

When critics of the homes and churches assert with vigor, and even with bitterness, that they alone are responsible for religious instruction, they lose sight of the nature of American life and American institutions. The homes and the churches make the work of the schools possible; the schools must not fail to cooperate with them.

#### *The Problem of Cooperation*

The storm centers of this question, therefore, are found where efforts are being made to establish cooperative relationships between agencies primarily concerned with education and those primarily concerned with religious education. The real question is not whether the schools shall teach religion. They can not do otherwise, in their way. The real question is a two-fold one: Will the churches courageously and earnestly shoulder the load and will the schools assist the churches in their determination to function effectively in this field? For as society is organized,

the two can not work independently. Granted that the churches are aroused to the situation and are willing to cooperate among themselves (in many communities this first step has not yet been taken), can effective relationships be established between the churches and the schools?

### *The Week-Day Schools of Religion*

This puzzle is what the week-day schools of religion are trying to solve. We have succeeded in establishing certain relationships between the churches and the homes and the schools and the homes. Can the schools and the churches be yoked together? In an increasing number of communities they can be yoked together and are being so yoked. In every state of the Union this is being done. In most of the important cities, at least, west of the Hudson, it is being done. The churches meet all the educational standards and foot all the bills as the laws require them to do. The schools release their pupils for religious instruction, on terms somewhat varying in the different communities but mutually satisfactory to all interests involved and hundreds of thousands of children are benefited thereby. In some communities scores of churches cooperate in this work. In most communities where these cooperative enterprises are under way the chief embarrassment of the churches is in finding a sufficient number of qualified teachers to care for the hordes of children released by the schools on the written request of their parents. This is always the most difficult problem in any new educational venture. In some communities, the total enrollment in the week-day schools of religion is greater than that in the public schools, although this is rare. It is admitted on all hands that the week-day religious educational movement is still in the experimental stage. Many church schools are being conducted on a denominational basis and many others on an interdenominational basis. Some churches wish to relate the week-day schools to their Sunday schools which are as yet not organized on an interdenominational basis. Others demand the privilege of teaching their children their own doctrines, ritual, ecclesiasticism. All of them insist on the opportunity freely to teach the Bible and to lead students into helpful habits of worship. For the most part the schools

emphasize sectarian matters less and the larger things of the spirit more. Many churches are completely wedded to the interdenominational schools and manifestly these schools have greater favor with public school men.

The establishment and development of these week-day schools of religion is having a most salutary effect upon all the other educational agencies of the church—upon the Sunday schools, the vacation schools, the young people's societies and the church at large. While these later agencies deal with public school pupils in the main, they are more remotely related to the subject of this discussion. The biggest fact that grows out of this rapidly expanding movement is the fact that the church itself is being educated to educate its children in the things of the spirit.

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### A SYMPOSIUM ON THE CHRISTIAN COLLEGE\*

B. W. BROWN, EDITOR

When *Aristotle* was asked how the educated man differed from the uneducated, he answered: As the living differ from the dead.

*Immanuel Kant*.—Man becomes man only through the process of education.

*Arnold Tompkins*.—The true end of teaching is one with the true aim of life.

*Edmund Burke*.—Education is the chief defense of nations.

*John Knox*.—Every scholar is something added to the riches of the commonwealth.

*Humboldt*.—Whatever you would put into the state you must first put into the school.

*David Starr Jordan*.—The universities of Europe have shaped the civilization of the world.

\* Mr. Brown is getting out a new edition of his former booklet "Talking Points on the Christian College." The material presented here is taken from advance pages of this booklet. Copies of the entire pamphlet may be secured by addressing Mr. B. W. Brown, The Faithorn Company, 500 Sherman Street, Chicago, Ill.—*Editor*.

*H. G. Wells.*—History is a race between education and disaster.

*John Dewey.*—I believe that education is the fundamental method of social progress and reform.

*A British parliamentary report:* Of all objects of charity, the highest education has proved the wisest, best and most efficient because in improving higher education all other good causes are most effectively aided.

#### EDUCATION AND DEMOCRACY

*George Washington.*—Promote, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened.

*Washington's Farewell Address.*—Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

*De Toqueville.*—How is it possible that society should escape destruction if the moral tie be not strengthened in proportion as the political tie is relaxed.

*Thomas Jefferson.*—If a nation expects to be ignorant and free in a state of civilization, it expects what never was and never will be.

*Daniel Webster.*—On the diffusion of education among the people rests the preservation and perpetuation of our free institutions.

*Abraham Lincoln.*—I view education as the most important subject which we as a people can be engaged in . . . I desire to see the time when education—and by its means morality, sobriety, enterprise, and industry—shall become much more general than at present.

*Robert E. Lee.*—The thorough education of all classes of people is the most efficacious means, in my opinion, of promoting the prosperity of the South. The material interests of its citizens, as well as their moral and intellectual culture, depend upon its accomplishment.



*John Hay.*—I consider knowledge to be the soul of a republic.

*Calvin Coolidge.*—No one can examine the history of America calmly and candidly and escape the conclusion that in its main features it has been a success. The foundation and support of that success had its main source, directly and indirectly, in the learning, the piety and the reverence which American colleges had been established to promote. They have been the great builders of character.

*Herbert Hoover.*—All the things we hope for in the future must take their root in our educational institutions.

*Robert L. Kelly.*—America's ruling passion is for education. Almost all the people share it. The laws of all the states require school attendance. Our total investment in school plants, elementary and higher, exceeds \$3,500,000,000. We spend for education annually more than \$1,000,000,000. The rate of increase in school enrollment is many times greater than the increase in population. There is an unprecedented attendance at our schools.

#### EDUCATION AND RELIGION

*H. H. Horne.*—Too frequently religious education has been regarded as a thing apart. Rather is it the natural and logical conclusion of all education, just as religion is the natural and complete expression of man's being.

*President Emeritus Hadley.*—To produce character education must call to her assistance religion.

*Theodore Roosevelt.*—To educate a man in mind and not in morals is to educate a menace to society.

*Nicholas Murray Butler.*—Education is the gradual adjustment of the individual to the spiritual possessions of the race.

*George Albert Coe.*—Religion, instead of being a department of education, is an implicit motive thereof. It is the end that presides over the beginning and gives unity to all stages of the process.

*Henry Churchill King.*—Character is caught, not taught. It is not propositions, not definitions, not demonstrations, that give inspiration, but the touch of life.

*Macaulay.*—Nine-tenths of the calamities which have befallen the human race had no other origin than the union of high intelligence with low desires.

*Emerson.*—Character is higher than intellect. A great soul will be strong to live, as well as to think.

*Eucken.*—Religion more than anything else makes a whole out of life, relates it to the universe as a whole and directs it to the ultimate ends.

*Chas. W. Eliot.*—Exclude religion from education and you have no foundation upon which to build moral character.

*Martin Luther.*—The right instruction of youth is a matter in which Christ and all the world is concerned.

*James McCosh.*—Christianity has been the mother of all modern education.

*Sir Robert Pell.*—Secular education is only half an education with the most important half left out.

*Herbert Spencer.*—To educate the reason without educating the desire is like placing a repeating rifle in the hands of a savage.

*President Faunce.*—The boys' purely mental part, if we could separate it, is not what most needs education. The central task of education is the training of the will.

*George A. Coe.*—To receive no religious impression at all is exactly equivalent to receiving an impression that religion is unimportant.

*President Little.*—Scholarship must be made a part of youth instead of youth a part of scholarship.

*President Lowell.*—The use of his knowledge rather than the measurement of how much is poured into the student, is the greatest change that has come over university life in the last one hundred years. The making of men is the fundamental thing.

*Edgar P. Hill.*—The peril of to-day is not lack of knowledge but of moral principles. What the world needs so desperately in these critical days is a leadership that is not only intellectually strong but morally right.

*The New Republic.*—The steady expansion of secular knowledge is the dominating fact in the lives of Christian



people. It is exercising an ever more complete and irresistible authority over both the conduct and the conscience of mankind. But its authority is devoid of moral sanction. If the secularization of knowledge continues, it will ultimately wreck civilization.

*Woodrow Wilson.*—Moral efficiency is, in the last analysis, the fundamental argument for liberal culture. A literary education, if it be indeed an introduction into the thoughtful labors of men of all generations, it may be made a prologue to the mind's emancipation: its emancipation from narrowness—from narrowness of sympathy, of perception, of motive, of purpose, and hope.

*President M. L. Burton.*—All this generation of youth has been externalized. If this generation is to accept the great obligations ahead of them, our students must have certain inner standards of judgment. In other words, religion has a place in the inner life of every student and every teacher and every administrator.

*Edward O. Sisson.*—So far as we know, history has no instance of a national character built up without the aid of religious instruction. The final question regarding education is whether it avails to produce the type of character required by the republic and the race.

*Roger Babson.*—The safety of our sons and daughters as they go out on the streets this very night is due to the influence of the preachers rather than to the influence of the policemen and lawmakers. Yes, the safety of our nation, including all groups, depends on Christian education.

#### EDUCATION AND THE CHURCH

*President E. D. Burton.*—We are living in a day when the moral structure of society is being shaken to its foundations. War from without, menacing forces from within, have forced democracy to a supreme test. The only power which can insure right social relations and right individual life is the gospel of Christ. To spread this gospel is the work of the church.

There is no other way to do this task save by the seemingly slow process of training up Christian leaders in every walk of life. Christian leadership is not an accident. Men and women capable of such leadership in this day are the product of thorough religious education.

The problems of the world are more and more seen to be moral problems, problems whose central element is not economic or financial but moral, and because this is so, the leaders of men who will guide in the solution of these great problems to-morrow will be found among those who to-day are the youth in our churches. Since education is an essential element in the process that will fit these youths for their great tasks, the church can not but be concerned with the question of education.

*Chas. F. Wishart.*—I have always believed that we should show at least as much loyalty to our grandchildren as to our grandfathers. The world in which our ancestors lived is fixed. Nothing we can do will ever change that. But the world in which our grandchildren must live is still in solution. Only God himself knows what it is to be and his plan for it must be worked out through our agency. Is it to be a world of bolshevism, of atheism; a world of horrible devastating wars, a world of moral degradation and spiritual despair? Can we sleep at night if we think of our children's children condemned to live in such a world if any present efforts of ours might prevent it?

There is a present effort which will go far to prevent it. This is through trained Christian leadership and back of such leadership must stand adequately equipped Christian colleges.

*President W. O. Thompson.*—I express the deep conviction that the church will make a mistake if it loosens its hold on its colleges, and the further conviction that there ought to be no change of control dictated by the simple desire to get money. A control which conserves the things for which these institutions were founded and assures their loyalty to moral and religious ideals, seems to me of the first importance.

*W. T. Moore.*—Undoubtedly the future of the Disciple movement will depend largely upon the wise use of present opportunities to make their colleges what they ought to be.

*W. S. Tyler.*—Extinguish the colleges and you put out the eyes both of the church and of the state.

*Henry L. Smith.*—The Christian college is the manufactory which takes the finest raw material the church can furnish, multiplies its value a hundred fold and returns it to

the church in a life-giving stream of intelligent faith, trained power, and consecrated leadership.

*William Lyon Phelps.*—I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than the college course without the Bible. Everyone with a thorough knowledge of the Bible may truly be called educated, and no other learning or culture, no matter how intensive or elegant, can form a proper substitute.

#### ORIGIN AND GROWTH OF COLLEGES

*President Elmer E. Brown.*—Up to 1650 Harvard was as nearly like a state university as the colony was like a modern state, but the college was strongly ecclesiastical in its bent and purpose. . . . The Bishop of London was the first Chancellor of William and Mary and Rev. James Blair was the first president. The ecclesiastical purpose of this institution is strongly accented in its charter.

*President W. O. Thompson.*—The origin of Yale was legally recognized as the contribution of a library by ministers and in 1701 the school was officially chartered with a body of trustees, "ministers of the gospel inhabiting in the colony and above the age of forty years."

Princeton was practically the result of a religious revival by the Tennants and of the 23 members of its first board, 12 were ministers. The first president of King's College (Columbia) was a minister and six other ministers were ex-officio members of the board. Brown University was wholly a church school and Rutgers and Dartmouth largely under church control. In the words of Commissioner of Education Brown: "Nearly all, perhaps all, of the nine Colonial colleges were established primarily for a religious purpose."

The only college founded before the eighteenth century that was not the creation of the church or of individual ministers was the University of Pennsylvania, but even in this the Bible was named as a textbook, the founder, Benjamin Franklin, saying: "When human science has done its utmost and when we have thought the young worthy of honor, yet still we must recommend them to the Scriptures in order to complete their wisdom, regulate their conduct through life and guide them to happiness forever."

Of the 119 colleges first founded east of the Mississippi River, 104 were Christian colleges.

All the New England colleges were born of the Christian impulse and on the theory that the Christian church owed a duty to society in the matter of education.

*Dr. Robert L. Kelly.*—One characteristic of American colleges is their remarkable vitality. Eleven of them are older than the American government. As our country developed, institutions claiming college or higher rank multiplied in number until now there are almost 1,300 whose catalogs have been collected. They include colleges, junior colleges, universities, professional and technical schools. In one state alone—Ohio—there are forty-three; Pennsylvania has forty-two, and Illinois forty. While all these institutions claim college status, less than 1,000 are entitled to the name college and only some 500 or 600 are recognized as of standard grade in their respective fields. Less than 200 are recognized by the Association of American Universities as preparing adequately for graduate work. This is really the acid test of a standard college.

*Dr. J. S. Noffsinger.*—Average number of denominational communicants per senior college:

Baptist, South .....	108,587
Disciples of Christ .....	100,792
Methodist Episcopal, North .....	89,719
Methodist Episcopal, South .....	75,680
Reformed in America .....	71,771
Lutheran .....	66,667
United Brethren .....	63,219
Methodist Protestant .....	60,000
Evangelical .....	58,252
Baptist, North .....	57,626
Presbyterian, U. S. A. ....	39,208
United Presbyterian .....	32,999
Presbyterian, U. S. ....	22,542
Church of the Brethren .....	14,055
Friends .....	10,750

*Dr. J. E. Bradford.*—A study of the colleges of several denominations from 1914 to 1924 indicates the following:

1. That the amount added to the capital funds of our colleges since 1914 exceeds the total amount acquired by them to that time.
2. That their income has increased 149 per cent. while their expenditures appear to have increased but 113 per

cent. This marked difference may be due in part to the fact that the last figure is based on returns by a smaller group of colleges.

3. That with an addition of but 19 per cent. in instructors, our institutions have an increased attendance of 66 per cent.

4. That the capital investment per instructor has increased from \$18,998 to \$34,140, or 78 per cent.

5. That the capital investment per student has increased from \$1,345 to \$1,828, or 36 per cent.

6. That the number of students per instructor has increased from 14 to 20, or 43 per cent.

7. That the seven groups of colleges with two hundred and fifteen related colleges reporting both student attendance and budget income show a gain in average income from all sources per student from \$145 to \$216, or 48 per cent., while the four groups (M. E. South, Presbyterian U. S. A., Reformed in America and United Presbyterian), with one hundred and fifteen related colleges that report both student attendance and budget expenditures show a gain in the annual amount expended per student from \$133 to \$185, or 39 per cent.

#### TYPICAL COLLEGE TODAY

*Dr. J. S. Noffsinger.*—The median standard senior coeducational denominational college in the United States was founded in 1859; it is located in a town of 8,388 population, has 16,500 high school students within a radius of fifty miles, and has six competing educational institutions within this same area. It has a supporting denominational constituency of 63,000, which has wealth amounting to \$250,000,000, and is located in a state having an educational index of 57, which is equivalent to that of the State of Illinois. Its total net assets are \$1,090,000, of which amount 24.7 per cent. was received in sums of \$10,000 and over, and 22.1 per cent. of which was received from other than denominational sources. It collects from each of the 473 students enrolled an annual tuition fee of \$125. Of the students enrolled 22.7 per cent. come from the local town and 58 per cent. from within a radius of fifty miles. The denomination under whose auspices the college is conducted supplies 57.5 per cent. of the entire student body, which amount is equivalent to 4/10 of 1 per cent. of the supporting denominational constituency.

*Saturday Evening Post.*—It should never be forgotten that the small college rather than the great university is the backbone of higher education in the United States. The work done in the two types of institutions overlaps broadly, but neither entirely covers the field of the other. In graduate, professional and highly specialized studies the college cannot compete with the university; but in laying the foundations of a liberal education, in forming character by human contacts, in fitting the student for life itself rather than for the job that is but part of life, the small college still stands without a rival.

*Elihu Root.*—I believe that the American boy has a better chance for education for making a true success of his life in a college of not more than three hundred students.

#### THE PRODUCT OF THE COLLEGE

More than half the signers of the Declaration of Independence were college graduates. Benjamin Franklin founded the University of Pennsylvania. George Washington was Chancellor of the College of William and Mary. The leading trustee of Hampden-Sidney College was Patrick Henry, and Thomas Jefferson was both the graduate of a Christian college and the founder of a university. Among other early graduates of distinction were Hamilton, Marshall, Monroe, James Otis, John Hancock, Samuel and John Adams.

Daniel Webster stirred the Supreme Court of the United States as it has seldom been stirred in his famous plea for Dartmouth College. Before the Civil War, Stonewall Jackson was the head of a school and at its close Robert E. Lee accepted the presidency of a college. No man knew better than Abraham Lincoln the value of education and in 1862 he signed the "Land-grant Bill," which virtually created fifty colleges in the West.

"He fixed my destiny in life," said Thomas Jefferson of William Small, a member of the faculty of William and Mary College.

James Bowdoin is not remembered because he was a governor's son, nor because he was once minister to Spain. He is remembered as the founder of Bowdoin College to which he gave 1,000 acres of land and \$5,000. The investment proved a good one, for from Bowdoin came Hawthorne, Longfellow and Franklin Pierce.



Contribution to the nation of a single western college founded in 1854:

2 United States Senators,	101 Public School Teachers,
2 Governors,	75 Preachers,
3 United States Officials,	9 Missionaries,
4 Congressmen,	9 Bankers,
12 College Presidents,	17 Physicians,
32 College Professors,	25 Lawyers,
7 Authors,	46 Business Men,
8 Editors,	13 Farmers,
13 Superintendents of Schools,	4 Y. M. C. A. Secretaries.

American college graduates have furnished:

- 55 per cent. of our Presidents,
- 36 per cent. of our Members of Congress,
- 47 per cent. of Speakers of the House,
- 56 per cent. of the Vice-Presidents,
- 62 per cent. of the Secretaries of State,
- 50 per cent. of the Secretaries of the Treasury,
- 69 per cent. of the Justices of the Supreme Court.

The most representative selection of leadership in this country is *Who's Who*. The addition for 1924-1925 included 25,357 names or one in 4,800 of the population. Out of these twenty-five thousand persons of prominence, 63.67 per cent. are college graduates and 77 per cent. have attended college. When you consider that the total number of college graduates does not include one in fifty of the population but provides two-thirds of the leaders, the relation is obvious.

President Carl G. Doney, of Willamette University, Salem, Oregon, states that on the basis of representation in *Who's Who*, the distinguished graduates from Christian colleges are three times as numerous as graduates from large non-church schools.

The Committee on Education of the House of Representatives recently submitted a report showing that of 5,000,000 men with no schooling, only 31 attained distinction; of 33,000,000 with elementary schooling, only 808 attained distinction; of 2,000,000 with high school education 1,245 attained distinction; and of 1,000,000 with college education, 5,768 attained distinction.

General Pershing's first position was principal of a colored

school in his home town in Missouri. Mr. Hoover worked his way through college.

Referring to a recent statement by President Lowell, of Harvard University, in a public address that the time has passed in America when men can rise to positions of leadership without a college education, the *Railway Age* shows that the number of men elected to presidencies of railways who are college educated has been, within recent years, much larger relatively than formerly.

"Within the last four years thirteen of our important railway companies have elected new presidents," says the *Age*. Of the retiring presidents of these railways only two were college educated men, while eleven were non-college men. On the other hand, of the thirteen new presidents, seven are college men and only six are non-college men."

#### RELIGIOUS LEADERS

The Colonial colleges contributed to the church Increase and Cotton Mather, Nathaniel Emmons, Timothy Dwight, Joseph Bellamy and Lyman Beecher.

The early colleges were very largely devoted to the task of preparing men for the ministry. One-half of all the graduates of the first 20 classes of Harvard entered the ministry. Of the members of the first 50 classes of Dartmouth, 70 per cent. were ministers; of the first 10 classes from Yale 73.2 per cent.; from Princeton 51.8 per cent. These ratios were not unusual for the time. The proportion of the ministry among college graduates reached its low point in 1800. During the following generation it increased until in 1836 it stood at 32.3 per cent.

*Dr. W. S. Tyler.*—Of the 800 graduates of Middlebury College and the 960 of Amherst College, nearly one-half have devoted themselves to the sacred office. Of the first 113 graduates of Marietta College, 65 have become ministers. Of the first 65 graduates of Wabash College, 45 have chosen the same good work. At Illinois College, 45 out of the first 94 alumni have given themselves to the ministry. Of the 25,000 graduates from American colleges previous to 1846, as many as eight or nine thousand were preachers of the gospel.



In the "hay-stack prayer meeting" on the campus of Williams College, a little group of consecrated college boys started the whole tremendous movement of foreign missions from this country.

During the first 28 years of the history of the American Board of Commissioners for Foreign Missions, 201 men were sent out to the various fields. Of these, 159 were college graduates.

The Presbyterian Church in the United States is indebted to ten colleges for training more than two-thirds of its ministry. One of those institutions with an enrollment of approximately 275 men in 1926 has more than forty of its present students definitely pledged to religious life work.

One Presbyterian college in the north has sent out approximately 200 missionaries into the foreign field.

The entire church in the United States requires about 5,000 new recruits each year to replace its ministry and mission forces and of this number four-fifths come from the colleges.

President Bates, of Hiram College, is authority for the statement that the Churches of Christ have given one per cent. of their sons and daughters to their colleges and the colleges have given back 80 to 90 per cent. of the ministers and missionaries of the church. Ten per cent. of all students enrolled in Disciples colleges are preparing for full-time Christian service.

*Elmer T. Clark.*—Oxford trained at least four generations of the Wesley family. Bartholomew Wesley studied medicine and theology at the famous English seat of learning. His son, John, followed to the same Alma Mater. Samuel Wesley, son of John, entered Exeter College, Oxford, in 1683, and later his three sons—Samuel, Charles and John—all entered Christ Church College at the same university.

*L. E. Holden.*—Educational institutions are rich not in buildings and endowments but in the men they have sent into the world to do life's work.

*J. Campbell White.*—If by investing in colleges that are frankly and positively Christian, the church can produce competent leaders in adequate numbers, it is doubtful whether human ingenuity has ever devised a more success-

ful method of influencing and controlling the thought and life of the world.

*Macaulay.*—Take the Cambridge calendar or take the Oxford calendar for two hundred years; look at the church, the parliament, or the bar, and it has always been the case that the men who were first in the competition of the schools have been first in the competition of life.

## IT IS THE LAW

ALFRED WILLIAMS ANTHONY

It is the profession of the lawyer to know, explain and apply the law. This is no simple task, as we live practically under the sovereignty of fifty distinct sets of legal codes and statutes. There are forty-eight states, making, abrogating and revising laws annually or biennially; the District of Columbia, governed by Congress, has codes and statutes applicable to it and to those who do business within its limits; and the Federal Government has certain powers superior to any and extensive over all. Then a person who owns stock in a foreign corporation, or has interests of any nature outside of continental United States, needs frequently knowledge of requirements, or limitations, in the Philippines, the Hawaiian Islands, Porto Rico, or in Canada, or Mexico, or in other parts of the world.

### *Technical Knowledge Needed*

No one man, be he lawyer or layman, can carry all varieties of legal knowledge under his hat at one moment. But the legal mind, equipped with a knowledge of certain principles and a large fund of information, constantly increasing, knows to what sources to turn for additional facts and up-to-date statements of new laws and recent interpretations.

States vary as to the requirement of the lapse of time between the making of a will and its validity for probate. In many states a will may be made upon the death-bed, provided the testator is of a "sound and disposing mind." But in Ohio an entire year must elapse between the making of a will and the death of the testator, for the will to be effective and valid.

In most states a man may give of his property by bequest freely to charitable objects; in several states, if he has wife or children surviving, he is limited to a half, or two-thirds, or to other fractional part of his estate, which he can thus dispose of; Mississippi, alone of the states, has it rigidly fixed in the constitution that a man may not bequeath freely to a charitable object.

Because several states require three witnesses to a will, it is best as a rule to have three witnesses, but a lawyer knows the number and the form of declaration to be used in the state of the testator's residence.

Many specific bequests to charitable organizations become ineffective because of failure to name the beneficiary correctly. Any lawyer, or other person, who may not have at hand the correct legal name of a religious body, an educational institution, or of a similar organization, may apply to the Committee on Financial and Fiduciary Matters, 105 East 22nd St., New York City, and receive assistance, without expense. In most cases the correct title can be furnished by return mail.

Wills may fail of accomplishing what the testator intended, because they do not explicitly convey title, either of specified bequests, or of remainders and residues.

Then there are inheritance taxes, of many forms and for diverse objects.

The advice and guidance of a competent lawyer are needed on these and other matters, in the drawing up of a will.

#### *A Common Denominator*

Throughout the states certain forms of law are becoming standardized and uniform. This is partly by intention, but chiefly, thus far, because human nature is the same in all states and the objects and purposes of men everywhere are similar. Since 1914 a "Congress of Governors" has sought to study, steady and guide lawmaking into common grooves and channels. Popular discussion, exasperated by conflicting and confusing requirements, demands simpler and more uniform laws.

In the field of charity the same unifying tendency is manifest in a voluntary way. About fifty cities have adopted some form

of "Community Trust," no two of which are exactly alike; but all are largely imitative of the first Community Trust, which was formed in Cleveland, Ohio. For the most part they administer funds for the benefit of the cities, in which the trustees are located, sometimes extending their services and benefits into parts of the state, or as in the case of the Boston Charitable Foundation, occasionally beyond it. The last report of this Foundation shows that but eight, out of one hundred grants, were to objects outside of the metropolitan area of Boston. About ten of these community trusts are functioning usefully. The rest are chiefly on paper.

Charitable foundations, set up by individuals, have been formed in increasing numbers within the last twenty years. The Russell Sage Foundation—one of these—publishes a list of them all, which runs into scores, and requires frequent revision in order to keep up to date. About a half dozen of these foundations in a large and wise way have become really useful. Most of them are in the experimental stage, seeking justification.

The Uniform Trust for Public Uses has been in process of development for about ten years. It embodies many of the essential ideas which have gone fruitfully into the community trust, but extends and applies them so that they are as useful to any object in any part of the world as to an object within the community itself. Provisions in the Uniform Trust for Public Uses include the great mass of details, which through the exigencies of human experience have become common embodiment in the laws of all states, and make possible adaptation to peculiar requirements and to changing conditions. A large number of legal minds, whose criticisms and suggestions have been wrought into the document, have approved the Uniform Trust for Public Uses, and have aided the author, Daniel S. Remsen of the New York Bar, a nation-wide known authority on the Law of Wills.

#### *A Lone Hand May Write Law*

Any man writes law when he writes his will. What he writes must be in harmony with the laws of the state in which he resides—and that he may be sure of this essential harmony, he

should have the advice of competent legal counsel—but what he writes, if it be in harmony with the laws of his state, becomes complete and binding law, which the courts and the government will seek to execute, so far as his estate is concerned, just as though the legislature had phrased and framed it, and the Governor of the State had signed it.

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## ORGANIZING GOODWILL: THE LAWYER'S PART

R. H. BURTON-SMITH, of the Iowa Bar

As the problems which the lawyer faces, when called upon to prepare a trust instrument that will carry out some goodwill purpose of his client, are numerous and difficult it is well for him to have as many as possible of those problems worked out in advance. Otherwise the result of his labors is liable to be unsatisfactory to himself and his reputation as a professional man, as well as to the interests which he is employed to conserve.

The difficulties attendant upon such an undertaking were forcefully called to the attention of the writer by a recent employment to prepare a trust instrument that would effectively secure the gift of a large and beautiful building to a local charitable purpose, and would provide that whenever the charitable purpose for which the building was presently intended should no longer be of use to the persons whom the donor wished to benefit, it might be used for some other and different purpose of a local charitable nature.

It so happened that a local trust company had adopted the resolution and declaration of trust known as "The Uniform Trust for Public Uses" and was prepared to act as trustee thereunder for handling charitable trusts. As the writer chanced to be familiar with the terms of that instrument he suggested that the donor convey the property in question to the trust company as a trustee to be administered as a charitable trust thereunder and in his deed of conveyance to set forth, as clearly as possible, his present purpose as to the beneficiaries of his charitable enterprise and to leave the future to be cared for as provided in the trust instrument mentioned. The reason for such advice was

that "The Uniform Trust for Public Uses" furnishes a perfect instrumentality to the trustor and donor that will carry out his purpose to the letter so long as it is possible to do so, and when it becomes impossible any longer to project his goodwill toward the objects which he has in mind, it will deflect that goodwill to the accomplishment of other and similar purposes.

The value of using such an instrumentality was forcefully illustrated to the client by the present condition of a charitable trust of some fifty years standing that had been built up at great sacrifice by a large group of devoted men and women, who had given largely of their time and money to this particular charitable enterprise.

It so happens that the need of this charitable enterprise is no longer existent in the city in which it is located and a large building belonging to the association is empty and idle. Funds belonging to the association are accumulating and cannot be directed toward any other purpose. Donors in the past have given property, both real and personal, to the association in trust to be devoted to the purposes of the association and it is not possible to change such trusts. Even a court of equity, having power over all trusts, does not have a free hand to change the sacred contracts under which the donors gave their property to the charitable association. The grip of the dead hand is upon this beautiful charity that was the outgrowth of noble ideals and the result of noble lives and characters devoted to its up-building.

With this warning before his eyes, the donor of the present day charity readily agreed to the wisdom of selecting a corporate trustee and providing against all possible contingencies by creating his trust under "The Uniform Trust for Public Uses." The deed ran, after reciting the present purpose of the trustor and donor, that the trust should be "administered according to the provisions of The Uniform Trust for Public Uses as adopted by the Board of Directors" of the trust company acting as trustee. A short sentence brought into the trust deed this remarkable instrument that covers every possible contingency that can be thought of, and finally leaves the responsibility of deciding at some future date as to what is to be done with the fund and the



property in the then living Board of Directors of the trustee, who can intelligently deal with the facts and circumstances as they exist at the time they are called upon to act, without being bound by a trust instrument drawn in the distant past without a proper vision on the part of the donor and his legal counsel of possible changes of facts and circumstances that may destroy and ruin the goodwill enterprise of the donor.

It is not possible for the donor and his counsel to build up a special trust instrument that shall provide for all problems likely to arise under a perpetual charitable trust without an undue effort on the part of both. This fact has led to the creation of the numerous Community Trusts for local secular purposes and The Uniform Trust for Public Uses designed to cover the whole field of charitable trusts: local, world-wide, educational, missionary, religious or secular.

These instruments have all been carefully prepared for their respective purposes and all contain ample powers and provisions designed to insure the safety and usefulness of all gifts and bequests placed in the hands of the corporate trustee thereunder.

As the problem of "the dead hand" arose to vex lawyer and client in the above mentioned instance and vanished as above indicated, so numerous other problems destined to arise in such cases likewise vanish by the same magic when a few written words aptly chosen have the effect of incorporating the terms of an extraordinarily complete instrument into a personal contract between the giver as a public benefactor and his bank or trust company as a trustee for the desired benefaction.

Under these circumstances and in view of the great increase in national wealth and the growing tendency to promote public welfare no lawyer can afford to be without at least a working understanding of the terms of the instrument drawn under the sanction and with the approval of the great religious, educational and charitable organizations and known as "The Uniform Trust for Public Uses."

A line from any lawyer or layman to the Committee on Financial & Fiduciary Matters of the Federal Council of Churches of Christ in America, 105 E. 22nd St., N. Y., will produce all needful information.

Even a single hour spent in the study of suitable forms will materially help the lawyer to help his client think the problem through.

## RELIGIOUS WORK IN UNIVERSITIES

HERBERT E. EVANS, EDITOR

### *Lend a Hand*

The officers of the Central Regional Conference of Church Workers in Universities for the present year are: Rev. E. T. Gough, Charles City, Iowa, President; Rev. W. Walter Ludwig, Jr., Athens, Ohio, Vice-President; Rev. Vernon S. Phillips, 1153 Glenn Ave., Columbus, Ohio, Secretary-Treasurer.

The editor would appreciate suggestions for the better use of this space. Material covering successful work will be welcomed and we would like to receive from each college and university the number of under-graduates planning to enter the Christian ministry. From a survey started we are apparently going to have some very interesting results and would like to check these results.

A tentative date of the last Tuesday and Wednesday in January has been chosen for the Eastern Regional Conference of the Conference of Church Workers in the universities and colleges of the United States. The conference will be held near New York. Reverend Newton C. Fetter, 335 Harvard Street, Cambridge, Massachusetts, President of the Eastern Regional Conference, will be glad to receive suggestions as to program and place of meeting from anyone interested. Officers of the other sections are urged to send in dates of meeting to this office immediately.

### *Meat for Strong Men*

William L. Young, Interdenominational University Pastor at Missoula, Montana, writes:

"I have just made an interesting experiment. Perhaps some of the other men can do the same thing.

"I visited some of our classes in modern languages and found that in order to develop a reading knowledge and acquire a vocabulary in French, German or Spanish, students were studying simple little stories that had no literary value whatever. In fact, most of them were childish.

"After some cogitation on the matter, I went to the professors with my plan which follows. The American Bible Society publishes New Testaments with the French, German or Spanish in one column and the English in the other column. They cost about seventy-five cents each. Why not give the students an opportunity to get a reading knowledge of the language in which they are particularly interested by reading this New Testament? The professors fell for the scheme 'like a ton of bricks' and gave me the permission to put the matter up to their classes.

"Results to date. One hundred and eighteen students are making a diligent study of the New Testament! And they are doing it under circumstances which force them to give serious consideration to the meaning of each word and verse. The response has been much better than I had hoped for.

"Twenty-five years from now someone is going to say that the turning point in his life came when he was studying the New Testament in French, German, Spanish, Latin or Greek. Yes, I believe this book is 'dangerously' dynamic. Look out for something to happen when people give it careful study!"

### *Books*

Many university pastors are finding it valuable to have a number of books available for loan to students and faculty members. In this section of CHRISTIAN EDUCATION, from time to time, reviews of books of value to the university pastor and his work will be printed.

*Religion and Morbid Mental States* by Dr. H. I. Schou, Head of the Hospital of Mental Diseases, Dianaland, Denmark. This book, the first of the New Practical Christianity Series, published by the Century Company, is a valuable book for clergymen and others who must meet the religious problems with individuals. With the increasing complexity of life and the rush and speed

of university life, the student pastor is increasingly meeting the type of person who is often called "queer" or odd. To the man who has had to meet some of these problems, this book will be a godsend, and the university pastor himself will find some very helpful suggestions for his own living. With the night and day programs that most of us carry and the usual nervous breakdown after six or seven years of it, it might be well for us to heed some of Dr. Schou's suggestions. The book is a series of lectures given at the University of Copenhagen to theological students for the purpose, as the author writes in his preface, of attempting to throw light on relations between religious soul life and morbid mental states by going through the principal test groups in brief and showing for each group the manner in which mental trouble effects the religious life of the individual. Dr. Schou is vice-president of the Society of Christian Medical Practitioners in Denmark and one of the founders of a Christian movement among the medical students at Copenhagen University. Century Company, \$1.25.

*A Practical Faith* by Harold Anson, a member of the staff of the well-known church, St. Martin's-in-the-Fields, London. This is a book well worth putting in the hands of students who come to us for a simple Christian message. This is the second book in the Practical Christianity Series of the Century Company. Century Company, \$1.25.

*The Story of Philosophy* by Will Durant. One approaches a book of this sort with fear and trembling for all around us are appearing outlines of something or other and we find them sometimes very skillful and sometimes inaccurate. *The Story of Philosophy*, however, is a splendid book for the university pastor to have on his desk. It contains the lives and opinions of Plato, Socrates, Aristotle, Bacon, Spinoza, Voltaire, Kant, Locke, Hegel, Schopenhauer, Spencer, Nietzsche, Bergson, Croce, Russell, Santayana, James, Dewey, and is especially valuable for the man who would like to brush up on the subject of philosophy. Professor John Dewey, of Columbia University, considers it an admirable piece of intellectual work as to substance and literary

form. Professor Dewey also says that teachers and students in universities as well as general readers have much to gain from it. It is written in an interesting, popular style and makes very pleasant reading. It is indeed a book worth having and a book worth reading. Simon and Schuster, \$5.00.

*This Believing World* by Lewis Browne. The readers of Dr. Browne's recent book, *Stranger than Fiction*, will look forward with a great deal of interest to this new effort on his part. In this new book he tells the history of religions in a beautiful and interesting way. This presents a very difficult task for the author, but Dr. Browne has given us a book of great value. Continually students ask us for a book on comparative religion and *This Believing World* permits the student to get a survey of the religions of the world in a simple way. The Macmillan Co., New York, \$3.50.

*Handy*, by Lynn Rohrbough, is a manual for leaders of church centered recreation. It is, in the opinion of church recreational leaders, the best book published in that field to the present date. It is published in loose-leaf form and from time to time the subscriber receives additional new games and recreational suggestions for his book. It is being used in classes in recreational leadership in summer conferences and other places where recreational leaders gather. It is full from cover to cover with suggestions for recreational programs and is published by the Social Recreational Union and suggestions from men out in the field are sent to all subscribers when received. Lynn Rohrbough, 510 Wellington Avenue, Chicago, Illinois, \$2.50.

#### *Discussion Group Topics*

A committee of Columbia College students chose the following for their discussion this year. One, two or three weeks may be used on each of the topics as the group wishes.

1. Prayer.
2. Immortality.
3. Spiritualism.
4. Conversion.

5. Revivals.
6. Religion's unique contribution to life.
7. Church—
  - a. Functions in society.
  - b. Contributions to life of individual.
8. Religion in war.
9. Campus problems—
  - a. Fraternities.
  - b. Athletics.
10. Revolt of modern youth in field of morals.
11. Necessities and luxuries and the Christian standard of living.
12. Conduct of Public Worship.
13. Why do adolescents lose former enthusiasm in religion?
14. Sabbath and its appendages.
15. Religion and sects.
16. What shall I think of the Bible?
17. Science and religion.
18. Christian ethics in business.
19. Is there room for God in the new psychology?
20. Sex and religion.

### *Deputation Teams*

At Columbia University we feel it the duty of the religious organizations on the campus to meet the religious educational needs of students and to find place for the expression of religious life. A number of very fine courses in religion and Bible are given at the university and with a program of discussion groups, deputation teams, settlement work, boys' work, Sunday School teaching and other activities, we attempt to care for the expressional side of a student's religious life.

One interesting department has been the cooperative work conducted in connection with the Westchester and Putnam Counties Christian Associations and Sunday schools. Nearly every Friday afternoon during the school year a group of from four to six students leaves Columbia University and goes to a suburban or rural community for a week-end visit. Friday evening the students conduct a father and son banquet co-



operating with all the local churches. At this banquet students tell of their experiences in college and encourage boys to do better work in high school so that they may be adequately prepared for college work. An address is given by one of the students or the leader challenging fathers and sons to work together in Christian life. The students live during the week-end in the homes of boys of the community. On Saturday the boys take the students on a hike into the woods where lunch is cooked and a program of games and wood craft enjoyed. It is interesting to watch the students and boys as they hike and play along together. Seven or eight boys seem to gather about each of the Columbia students and discuss with them everything from football to religion.

The students are a natural lot of chaps and full of all the fun that goes with college life. It seems rather amazing to some of the boys that these fine, outstanding college men seem so interested in religion.

On Saturday evening a social program is usually planned for the entire community and boys and girls and their parents take part. One of the students, usually an expert at the leading of games, conducts the program and very often some student with special talent for entertaining takes part.

On Sunday morning the Sunday Schools of the community are taught by the Columbia men. It is interesting to notice that after Sunday School one invariably finds all of the boys of the churches going into the service of worship with the students. On Sunday evening a union service of the churches of the community visited is held. Six of the Columbia men speak, each for five minutes, on what Christianity means to them. The talks given are not prepared orations but simple statements of belief and religious interest. The effect of a meeting of this type on boys and girls and young people is really tremendous.

One week-end a Columbia group visited the Scarborough, New York, Presbyterian Church where the Rev. Anthony Peterson, D.D., is the pastor. Dr. Peterson is also the chaplain of Sing Sing Prison and as a part of the program the students conducted the Protestant services at Sing Sing Prison.

Over thirty-five boys are studying at Columbia College for the ministry and many of them receive a great deal of training through student deputation teams.

A minister at Bronxville, New York, writes, speaking of students who visited his community, "They brought to us all the refreshing realization of the place and power of Christian faith and life. They found a real response among the boys and girls and young people of our parish as they came in contact with them in the social activities planned in the Bible schools and the evening service at which members of the team spoke. It impresses one that this deputation work affords an opportunity of splendid Christian service and will be a benefit not only to the communities visited but also to the name of the University and the general Christian tone of the student body."

#### *Students Comparing Notes on Industry*

The growing tendency of American students to seek facts and definite experience rather than classroom theory has, for many summers past, led hundreds of students to forego a pleasant vacation and cast their lot with the work-a-day world. Here and there colleges have granted credit for this industrial experience, and several organizations, notably the Christian Associations, have adopted as a part of their regular program the effort to form industrial research groups in some of the larger cities. For the first time this year, however, opportunity was provided for students from various backgrounds of industrial work to confer on their experiences, evaluate the present tendencies in the industrial world, and frankly face the personal and religious issues involved. This was done at the Students as Workers in Industry Conference recently held on the campus of Earlham College, Richmond, Indiana, and sponsored by the Continuation Committee of the Interdenominational Student Conference.

The group was purposely restricted in size so as to allow free and intimate discussion, but for all that it was very representative of different backgrounds. There were present girls from the Chicago Y. W. C. A. group, men from the Detroit Y. M. C. A. group, students who had entered industry "on their own," full-

time manual workers, and a small group of non-student leaders composed of James Myers, of the Federal Council of Churches, William P. Hapgood, Tom Tippet, and Powers Hapgood.

A note of earnestness pervaded the Earlham Conference most refreshing to those who revolt against so much superficial talk at student gatherings. One girl who had worked as a printer's apprentice all summer declared that she had determined to live through this school year on the same weekly sum which she had been able to earn in her summer's work. Another student felt that until his fellow-workers had achieved a minimum wage he would accept no more than such a sum for himself—taking a budget which had been worked out by impartial experts for his particular location. Many others expressed their determination to devote their lives to some phase of the workers' cause. Students who have all summer been wrapping lolly-pops at a weekly wage of \$9.00, or who have operated a deafening steel riveter until their ears rang for days afterward, do not soon forget the problems of the workers, not their haunting shadow of non-employment.

Our particular interest was the discussion on motives. Student opinion was unanimous that the profit motive was most deadening in its effects. They pointed out that their own participation in industry was an example of other incentives for work. It was their conviction that the industrial order must more and more come to exist primarily for the greatest welfare of the workers, paying them according to their needs, giving them opportunity for creative expression, and putting the whole industrial system on a democratic basis. Mr. William Hapgood, famous for his experiment in workers' control and cooperative ownership, made the statement that in the very near future the business which was not organized on a democratic basis would soon find itself unable to compete successfully with those which were.

The questions of accepting inheritances, are taking interest from capital, and of receiving benefits which the individual did not directly earn, were faced squarely by the students. Naturally there was much divergence of opinion here, but several

expressed the idea that all income above that necessary to maintain a reasonable standard of living, should be used as a trust fund for social betterment purposes.

This conference was unique among student gatherings in that it did not adopt a set of "ringing resolutions." It did, however, make a number of very valuable and interesting suggestions for getting more students next to economic reality. It was planned, for example, to make definite approaches to colleges and universities in an effort to secure credit for industrial experience from a greater number of institutions. Another suggestion was that student pastors and association secretaries should themselves spend their summers in actual industrial experience. They could thus better lead students into this sort of experimentation.

Following the conference an invitation has come for a student to speak at the forthcoming A. F. of L. Convention, telling the delegates of the Students in Industry Movement. This may have been prompted by the conference action condemning "scabbing" by students. At any rate it is a significant movement toward developing fellowship between the student and labor classes.

Perhaps the most prophetic outcome of the conference, however, was the plan of making an earnest effort to correlate the work of all the agencies now touching the Students in Industry field, thus creating a unified national program for the promotion of this enterprise. Only the future can tell whether or not this venture will materialize but it is a hopeful sign when students become so deeply interested in as fundamental a problem as that presented by the present industrial organization.

#### *The Princeton Student Conference*

A larger group than all the American missionaries on the foreign field has invaded the country. Their convictions concerning the failures of the missionary enterprise, Western civilization and Western Christianity, have precipitated a deal of controversy. They are the foreign students in American colleges. Appreciating the real contribution the students can make to a re-interpretation of the missionary problem, the Continuation Committee of the Interdenominational Student Conference sponsored a "World Students and the Christian Church Conference"

at Princeton, September 10-17, 1926. The Mission Boards, the Student Volunteer Movement and the Friendly Relations Committee of the Christian Association gave their hearty support and cooperation. Thirty-eight foreign students from India, Japan, China, Korea and the Philippines, thirty-five American students, and twenty mission experts and board secretaries were at the meeting.

The evening sessions of the Conference were utilized to weld the group into spiritual unity. The first three were taken up in searching the scriptures for the basis of the Christian message, under the skilful leadership of Professor Bruce Curry. Professor Laura Wild of Mt. Holyoke continued the Bible study work for the following three evenings provoking serious thought on the demands which Christian living imposes upon us as individuals.

#### CONSTRUCTIVE CRITICISMS

After presenting the cultural backgrounds of their different countries the delegates began a series of discussions on the faults of the missionary enterprise. Unanimously they agreed that there must be an immediate effort made to cease imposing the denominational system upon the foreign countries. They agreed that Christianity can best be interpreted to a country by its own people, hence the mission agencies must recognize the necessity of an increasing degree of control in the work by the nationals, even to the choice of missionaries and control of funds. Decided impatience was evidenced by the foreign group with the manner in which the returned missionaries paint such black pictures of the foreign peoples. One student dared to recommend a study of East Side for all prospective missionaries to balance with conditions they will see in the Orient. An educational center for missionary activity was discussed very favorably as a way of removing the "Western" aspect of Christianity. One of the most emphasized constructive criticisms given was the appeal for disinterested service in mission work. Probably the most interesting point raised was that of standards of living at which time the group discussed the missionaries' standard as opposite the level of the people whom they serve. The conclusion reached was that a display of wealth divides a worker from his people.

## QUALIFICATIONS OF IDEAL MISSIONARY LISTED

One very interesting session was used in defining what qualities go to make up an ideal missionary. The whole number were contributed by foreign students.

1. Willingness of very able men to serve for short terms abroad.
2. A deep personal experience of the Christ he strives to share.
3. Willingness to play "second fiddle" and to work *with* not *for* the nationals.
4. Teachable and sympathetic attitude toward the country to which he goes.
5. Cheerful temperament.
6. Refinement, culture and education.
7. Outstanding character and personality.
8. Good health.
9. Broadmindedness.
10. A sense of justice.
11. An understanding of and a conviction about the major social, industrial and political problems.
12. Not a type to overemphasize statistics.
13. Tact.

Immediately after the criticisms of present missionaries and the suggesting of better methods, the foreign students invited their American friends to criticize them as foreign students. It was one of the most interesting sessions and everything was spoken in a congenial spirit. Among others the following were suggested:

First—Lack of fairness in evaluating American culture.

Second—Failure to witness for Christianity among their own groups here in America.

Third—Failure to help criticize America.

Fourth—Failure to give fair picture of the missionary enterprise.

Fifth—Exclusiveness in their own organizations.

Sixth—Tendency to pose as authorities on conditions in their own countries instead of voicing their impressions as individuals.



## MOVING IN THE SAME DIRECTION

Dr. James H. Franklin and Mr. Milton Stauffer showed that the present trend in missions correlated very closely with the desires of the student group. The work of the International Missionary Council was presented as showing the trend in progressive development. Mr. Stauffer showed that everything we could say of missions to-day was both true and false depending on the areas to which it referred. The students, eager for facts, welcomed the forward-looking aspects of the mission development and many voiced their desire that such facts be made known to the campuses and laity in general.

The conference closed with an impressive communion service welding the Christian fellowship of the unique group into one unit of prayer for making Christianity more effective in the world.

## IF YOU DON'T SEE WHAT YOU WANT—

Q. (9)—I am considering making an historical study of the spiritualizing forces of the denominational colleges from the early history of our country to the present day with the purpose of discovering whether the colleges in the early days made a greater contribution to the spiritual forces than they are doing now, and if so, what the nature of this contribution was. Do you think that a study of this question is important enough for a doctor's dissertation and would it be valuable as a contribution to our body of knowledge?—*E. K., Massachusetts.*

The Institute of Social and Religious Research, 370 Seventh Avenue, New York City, has been at work on a study of college life that is closely akin to your subject. It is expected that a report of the findings will be published within a few months. I do think that a study of your topic is important enough for a doctor's dissertation.—*R. L. K.*

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Q. (10)—Can you tell me whether the plan adopted by some of the Eastern colleges of sending undergraduates abroad for a year's study during the regular college course has proved successful?—*W. A. M., Illinois.*

When I was in France in 1924 I saw the "Delaware Plan" (see A. A. C. *Bulletin*, Vol. X, No. 2, April, 1924) in operation in Paris, and as a means of learning to use the French language, I think it would be hard to beat. President Hullihen of the University of Delaware is an ardent advocate of the plan; President Neilson of Smith, where it is being tried with apparent success, suspends judgment. President Aydelotte of Swarthmore and Dr. Duggan, Director of the Institute of International Education, think we should send graduate students only. President Aydelotte says: "We have found that Rhodes Scholars are more successful at Oxford if they take their degrees at an American university before going abroad, and I am inclined to think that as a general rule a student gets more out of foreign travel the more he has to put into it."—R. L. K.

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Q. (11)—The American standards in an approved college call for a minimum of eight departments, each with a full-time department head. (a) What would be the minimum offering in credits for such a department? (b) A second question concerns the possibility of dividing the honors work or advanced courses among a number of rival institutions rather than concentrating them in a few. It seems to me that we are in danger of having only one or two strong departments in a number of institutions, so that the education offered students will be very narrow above the required courses, and that students majoring in one of these departments will have only the narrowest opportunity for minors.—E. H. C., *Shanghai, China*.

(a) The Chairman of the Commission on Institutions of Higher Education of one of the leading standardizing agencies has made the following statement: "The definition of a department contained in the standards for accredited colleges is, in most cases, not very specific. The practice in acceptable institutions would justify the conclusion that the minimum number of credits offered by a department should not be fewer than twenty-four. The only exceptions to this ordinarily are in the case of certain subjects in which most colleges really do offer a little work but are unable to offer a great deal. Astronomy and

geology are examples. Sometimes these subjects are included in other departments, but occasionally they are set off by themselves, even though not more than six or twelve semester hours may be offered. The typical departments in most standard colleges include at least the following: English, Philosophy, Ancient Languages, Modern Languages, Mathematics, Psychology, History, and other Social Sciences, Physical Sciences, and Biological Sciences." (b) In reply to your second question, I may say that you raise a matter that has not yet been standardized. Not until quite recently has honors work been done in American colleges and standardizing agencies have not yet caught up with the procession. In the files of the Association of American Colleges *Bulletin* you will find that several years ago I pointed out in a report on the organization of the college curriculum the tendency of most of our American colleges to become individualized. This principle is really, it seems to me, what you are driving at in your suggestion that the honors work might be divided among rival institutions rather than concentrated in a few of them.—R. L. K.

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Q. (12)—In your BULLETIN for May, 1925, I find a statement regarding the tenure of teachers to the effect that they are to be notified not less than three months before the close of the academic year. I wonder what you consider the academic year. If a college has a summer term of ten weeks, do you count that as part of the year or does the academic year close with the regular school year, having commencement exercises in June?—D. A. S., Ohio.

With reference to your inquiry as to the interpretation of the recommendations of the Commission on Academic Freedom and Academic Tenure, which are advisory and not mandatory, allow me to say that the usual understanding of the term "academic year" is the regular college year, ending in June.—R. L. K.

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Q. (13)—Will you be kind enough to let me know whether your organization has made any recent studies of the ratio of instructors to students in American colleges and universities?

In case you have done nothing, can you give me any references upon this subject?—*W. C. E., Washington.*

The various regional college associations have definitely ruled that classes (exclusive of lectures) of more than thirty students should be interpreted as endangering educational efficiency. They also recommend that for a college of approximately 100 students in a single curriculum, the faculty should consist of at least eight heads of departments devoting full time to college work, and that with the growth of the student body the number of full-time teachers should be correspondingly increased.—*R. L. K.*

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*Q. (14)*—We are considering the question as to limitation of the terms of service of our Executive Secretaries—the age limit at which the secretary should be retired, also what compensation should be paid them after their retirement. I am wondering if you can secure for me what rules govern the different church boards of education as to their secretaries. I am anxious to find out so that we may make a rule that will be as nearly satisfactory as is possible.—*W. M. E., Georgia.*

We have data showing that ten boards of education are interested in this subject, but only two report a definite policy. When the general secretary is a minister, he is generally eligible to the ordinary denominational pension provision for pastors. The amount available in this way is very small. Of the two societies reporting definite responsibility, one is now paying a former secretary a retiring allowance of \$1,500 per year; the other, where the policy for all church secretaries is unified, pays a retired officer an allowance of \$3,600 per year.—*R. L. K.*

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*Q. (15)*—Can you tell me what the present situation is in the relative supply and demand of ministers? Does there seem to be a shortage? Are young men entering the ministry in suitable numbers to meet the seeming requirements in the various denominations? Are the older men finding places more readily than was the case, say, twenty-five or more years ago, because of the supply being diminished?—*J. E. E., Minnesota.*

There is no real shortage of ministers. There are plenty of candidates for all the churches that are *needed*, but not for all the churches there are. Small, weak, struggling churches in rural districts should combine. In some denominations there may be a present shortage. The supply of candidates varies with the denominations. The Friend Methodist Episcopal and Southern Baptist churches have about all the young people in training that they need. Others are, I think, not seriously handicapped. As to the older men, I should say that they were not finding places more readily than twenty-five years ago. There is a demand for young men, trained in religious education, sociology and church administration. The older men meet the same general public attitude as in the past. If you are interested in details, consult *Theological Education in America*, copies of which may be obtained from the Institute of Social and Religious Research for \$4.00 per volume.—R. L. K.

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Q. (16)—At the annual meeting of our Board of Directors last evening, the suggestion was made that you might have material in hand that could help us with our problem of bringing the faculty and student body into a little closer touch with the local churches in the development of their religious life. We have required chapel daily and we alternate with the Y. W. C. A. in a Sunday vesper, giving the Association charge of chapel the Monday morning following our college vesper, but our local churches do not seem to draw and hold our girls as they should, and our present experiment of optional church attendance is not sending very considerable numbers to the local church services. Experiments are being tried in certain institutions of which you may know and concerning which you may be able to give us valuable information. If you can do so, I shall certainly appreciate your help.—J. H. A., *Maryland*.

Your inquiry relates to a very important matter. Of course, the main thing is to have preachers who will draw young people—as some undoubtedly do. It is possible that President Gage of Coe College or President W. F. Dexter of Whittier could make some helpful suggestions.—R. L. K.

Q. (17)—What can you tell me about the Kresge Foundation?—*J. C. A., Kansas; A. B. S., Ohio.*

The S. S. Kresge Foundation, at latest reports, was in process of becoming. Assurance has been given that an announcement will be forthcoming as soon as the policy is fully determined. In this connection, let me suggest that you get from The Russell Sage Foundation Library, 130 E. 22nd Street, New York, a copy of the Foundation's pamphlet entitled "American Foundations," which has been recently revised. This is the most authoritative list of philanthropic agencies to be had, and includes a brief statement of the purpose of each.

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### THE WORKER'S BOOKSHELF

*An Integrated Program of Religious Education.* William A. Harper. Macmillan Co., New York, \$1.75.

Dr. Harper is an expert in integration. His Board of Education carries within its scope every phase of religious education. At Elon College he has an integrated program of religious education carried on in cooperation with the public schools in the only college building in the country devoted exclusively to religious education. The book treats of an integrated organization, curriculum, expressional program, community program, program of publication budget, program of leadership training and last and greatest an integrated home. It is most stimulating and suggestive.

*Foundations of Method.* William H. Kilpatrick. The Macmillan Co., New York, \$2.00.

Dr. Kilpatrick is considered by many as the prince of American teachers and by all as one of the few princes within the pedagogical realm. All who are in the serious business of teaching will wish to possess this illustration of the best modern pedagogy.



*Student Relationships.* W. G. Clippinger. Thos. Nelson & Sons, \$1.50.

This is an outline of an orientation course for college freshmen and high school students and is in line with one of the interesting academic movements among the liberal colleges. The student's relations are considered as personal, social and higher. The book is full of practical and wholesome suggestions.

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### MAKING THE LIBRARY FUNCTION

In a carefully prepared statement on "The Newer Functions of University Libraries," recently published, Dr. John Boynton Kaiser, Director of Libraries, University of Iowa, says:

In "Tendencies in College Administration," Robert Lincoln Kelly of Columbia, Executive Secretary of the Association of American Colleges, has produced the latest and certainly one of the finest interpretations of the American college and university that we have. In it is a splendid chapter on libraries, which for clearness of vision and understanding is scarcely if ever surpassed in our own strictly professional literature. Fortunately for our prestige, this interpretation of the library as a factor in American university education is the one more widely known abroad, for this volume is the publication in book form of Professor Kelly's lectures on American colleges last year at the Sorbonne.

Robert Lincoln Kelly and Dean Frederick James Kelly both discuss educational objectives quite fully and effectively as does also Professor Koos in his monumental two volumes on "The Junior College," but from these, at present, only one suggestion will be noted, namely, the needs which grow out of the conception of the college as a "place of orientation, with the student at the center of the process." These are, according to Robert Lincoln Kelly: "The need for the mastery of tools and methods; the need for the attainment of culture; the need of preparation for a vocation, or if you prefer, for service. Surely, these "newer" conceptions of university and college functions challenge anew the library in every educational institution. How is the challenge being met?

## HERE AND THERE

Of the 26,912 persons listed in the new volume of *Who's Who in America* (Vol. XIV, 1925-26), 5,590 were born in New York, 2,027 in Massachusetts, 1,715 in Pennsylvania, 1,788 in Illinois, 1,495 in California, 1,451 in the District of Columbia, 1,041 in Ohio, and 914 in Indiana. About 77 per cent. of the *Who's Who* family are college graduates or undergraduate alumni.

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The Bank of New York and Trust Company, the oldest bank in New York, the first check on which was signed by Alexander Hamilton as Treasurer of the United States, has been running striking advertisements on Christian education and The Uniform Trust for Public Uses in the New York City dailies.

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The National Education Association's Research Division has just released figures showing that the people of the United States spend \$15,000,000,000 a year for luxuries and non-essentials, \$6,000,000,000 annually for buildings, \$4,000,000,000 on passenger automobiles, and save something like \$10,000,000,000 a year. People guard against rainy days by paying insurance premiums of around \$4,000,000,000 a year. But they spend less than \$2,000,000,000 a year on education through tax-supported schools. The nation's estimated wealth is \$320,803,000,000. The total expenditure for educational institutions maintained at public expense was in 1922 \$1,799,383,894, of which elementary and secondary schools took \$1,580,671,296. The rest was for normal schools, tax-supported colleges and universities.

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*The Christian Observer*, Louisville, Ky., is relaying, in an attractive and appropriate manner, much of the material published in *CHRISTIAN EDUCATION*, pertaining to the "Campaign of Perseverance."

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Fourteen institutions affiliated with the Board of Education of the Northern Baptist Convention have lost their presidents during the past year; nine of these positions have been filled. The harvest is great and the highly qualified laborers are few.

North Central College, Naperville, Ill., is an old friend with a new name. It is presided over, as was Northwestern College, by Dr. Edward E. Rall. The North Central College booklet, recently sent out for the information of friends and prospective students, is unusually attractive and illuminating.

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Evansville College, Indiana, announces courses leading to the degree of B.S. in Religious Education. The churches of Evansville are used as laboratories with affiliated church schools for practice teaching.

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The creed of the People's Church at East Lansing, Michigan—Michigan State College—is, "I believe the teachings of Jesus Christ, and with the help of God, I will strive daily to live the life of unselfishness, purity and service which he exemplified."

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Dr. Edward S. Boyer, of Chicago, has been appointed to the professorship of Religious Education and Sociology at Dakota Wesleyan University, Mitchell, S. D.

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The Floating University, Dr. Charles F. Thwing, President, started on its eight months' cruise around the world on September 18, with more than five hundred students and fifty faculty members aboard. The party composed chiefly of undergraduates, men and women, is chaperoned by the wives of faculty members. Credit for all work done throughout the year has been arranged with the respective institutions represented in the student enrollment. After passing through the West Indies and Panama Canal, the University touches at California and Hawaiian ports, then goes to the Orient. The second semester will be spent in European waters.

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My own opinion is that as many boys and girls as possible ought to have a college education, whether they intend to follow a professional career or not. I think one of the mistakes lies in thinking that because a boy or girl has a college education he or

she must therefore seek a professional career. A college education ought to fit a man or woman to be content in any occupation, because it enlarges the capacity for the enjoyment of the intellectual and spiritual side of life. It seems to me that a man with a college education and an artisan's income would be almost in an ideal position.—*Calvin Coolidge*.

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### *Ecclesiastes Up To Date*

More and more trust companies, banks with fiduciary powers, and members of the legal profession are realizing the advantages of The Uniform Trust for Public Uses. A friendly attorney has recently written enthusiastically as follows:

The old Philosopher King of Ecclesiastes set his heart to seek and search out by wisdom concerning all that is done under the sun, in order that he might know what it was best for the sons of man to do all the days of their life.

After a long life and the accumulation of great riches above all that were before him in Jerusalem, he came to the conclusion that there is nothing better for the sons of man than to rejoice in their labor, and to do good so long as they live.

He reflected, with regret, that he had labored with wisdom, and with knowledge, and with skilfulness, and that he must leave all his labors to the man that should come after him, and he knew not whether he would be a wise man or a fool.

It would have been a real pleasure to have sat down with that old gentleman and explained to him how he could "prolong his personality through benevolence," by taking advantage of The Uniform Trust for Public Uses and creating a corporate fiduciary organized for efficient handling of business affairs.

Fortunately, there are a great many men and women to-day who are similarly situated to the old philosopher-king, and we can tell them about these modern instruments for projecting good will far into the future.